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AND  
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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FOR THE GOSPEL MESSENGER.

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**MACEDONIA'S CHARITY, A MODEL FOR MISSIONARY EFFORT.**

2 CORINTHIANS VIII. 1—"Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia."

ON this brethren, the recommended day, in response to the letters of our two Secretaries and General Agents, and the Circular of our Diocesan,\* we would again direct your attention to the subject of Missions. In commending this topic to your notice, we desire no fluctuation of misguided, though well-meant impulse to determine your aid; but let dispassionate reason be umpire, and the Christian heart almoner. We rejoice, that some among you, actuated by the lofty motives that dignify the pious, realizing the solemnities of eternity, generous in temper and extraordinary in charity, as faithful stewards have dispensed "the word of life" to the remote Pagans, and worse than Heathen in our own land. But, nevertheless, all have not adopted systematic effort, and been liberal by a fixed standard. Even among these the maximum is yet unattained, and as individuals and a Church, we are surpassed by others. If we were to define the law of charity and scope of Missionary duty, and contrast with ours the several Churches in the United States, impartially balancing means and obligations with Missionary efforts and contributions, we might name certain here, and elsewhere, which have challenged and provoked us to good works by their example, and now wear the crown of praise among all.

But as comparisons among the living are generally thought unwelcome, and biassed by prejudice and proximity, we unwillingly admit them models and superiors; we propose for your standard the zeal of a Church, buried eighteen centuries past, but which "being dead, yet speaketh." We repeat the pleasing tidings St. Paul communicated to Corinth: "Moreover, brethren, we do you to wit, (*i. e.* as this old Saxon word means we make known to you,) the grace of God bestowed on the Churches of 'Macedonia.'"

- I. *But what is the force of this example upon us?*
- II. *What was the special object?*
- III. *And what the characteristics we should imitate?*

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\* Preached on Palm Sunday, March 31st.

I. Some one perchance inquires—"why tell us of the Church of Macedonia?" Why did St. Paul remind the Corinthians of the fact? "I speak, says he, not by commandment, but by occasion of the forwardness of others, and to prove your love." To test your love then brethren, we display this model. "All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," and therefore our text, a part of the Divine word, demands becoming reverence.

To us, as to Macedon, let us remember appertains the same God and Saviour, the same revelation and rule of life; before the one tribunal shall we hereafter stand; identical principles of moral government shall adjust humanity's final destinies; and where circumstances are alike, an impartial judge will pronounce one verdict on similar characters. Alexander of Macedon, and the primitive Christians of the same land, shall have their destiny determined "according to their works," and no diversity shall be shewn in the last judgment of mortals, save that which a variety in responsibility shall suggest. "I am the Lord: I change not," is the declaration of the Universal Arbiter, and this immutability makes his glory. Subject to neither caprice or fluctuation, no more partiality shall he shew us than Macedon: Macedon for the same conduct, under the same circumstances, shall he pronounce with us alike in doom or celestial wealth. Whatever then in one man inspiration approves, and makes through Christ the subject of reward, is equally commendable, and to be recompensed alike in all. Hence the force of all Scripture promises, precepts and menaces, intended for universal influence, yet first delivered to individuals or distinct nations; among diverse lands, ages, habits, humanity in its moral nature being one, and every where to be alike ruled by the one will of God, the same in kind, though various in publication among all. Macedonia's example, if divinely sanctioned, then binds us just so far as we are subjected to the same circumstances.

II. *But what was the special object in that Church the Apostle praised?*

It was a work of charity, "the ministering to the saints" through the hands of the Apostle Paul; an enterprize you are invited this day to share, though saints are not its subjects, but sinners, "in the gall of bitterness and the bonds of iniquity," unprovided with the word of God, the means of grace, the ministry and hope of salvation. Nor does this fact make essential difference between our object and that of the Macedonian bounty. Theirs was to relieve temporal necessities, we speak of the spiritual; we must provide for the bodies, how much more for the souls of our brethren? What practicable for the former, that speaks not more imperiously for the latter, demanding more intense perfect toil? *This* perishable, *that* enduring; this of the earth, that after the image of God; this clay, that god-like and glorious—who shall counterpoise them in the balance?

III. *But what were the characteristics of the Macedonian charity, we should imitate?*

*This, brethren, is the principal subject we would note.* To this attend, while we shall glance at a few prominent traits.



1. First then, brethren, let your *charity, like that of Macedonia, be a divine gift*. Occasionally men speak of a charitable disposition with a tone of self-praise and approbation, as all of their own merit and acquirement. Individuals speak of true generosity and their laud themselves? But whence originated the motion to aid your fellow creature and extend the Church? Who gave you the power and ability? God. Philosophers deny, but false their title: contradictory to the divine word, will they be found. A genuine spirit of compassion, to wish and do well to others, after the motive and way that pleases God, is only Heaven-derived. Many deceive themselves by a false charity, large in bounty, little in love. Remember the test of *true* charity: it is of God. It must be sought, as every grace, through prayer. It must come from the cross of the Nazarene, and his sent Spirit, working upon and in our will. We sometimes measure the amount done for Missions by our collections, when this is but a rill of the mighty river. Prayer shall pour upon us and others an influence that shall turn a million wills, and with the motion of the will the man, the million men and their all.

Let others boast what their own charitable arm has wrought, we desire no laud for this or that Church or man. Ascribe the glory where due. The same fount hath it now as of old, and in rehearsing the most astounding liberality on the subject of Missions, preface the story with the Apostles words: "Moreover, brethren, we make known to you" (not what this Church or that individual wrought, but) the grace of God, bestowed on the Church in Macedonia. Ask for yourself the spirit of God, and we shall expect you to be liberal. You never entreated it—that accounts for your hiding God's talent in the napkin, and disbursing it all for your own purposes. But you have dispensed a little, you reply, still is it not in meagreness proportionate to your prayer? Perhaps, however, you have outstripped in liberality others—do you wonder? More earnestly than they you sought the supply of the spirit of Jesus?

Here one may inquire: "Is it universally true the amount bestowed is proportionate to the prayer offered?" Not always. Ostentation we may mistake for God's spirit, and other motives entering within accumulate the same sum. It is not *invariably* true, wherever silver and golden alms abound, there is multiplied the celestial spirit; but, as a *general* rule, we may adopt the maxim. One thing, however, is *invariably* certain: Wherever is God's grace, there is charity—we speak of the Christian virtue, not the world's false idol, that skulks under its garb and form. There was charity in Macedon—How? By divine grace. Is the spirit of God among us? The question is answered if we can discover—charity? "Beloved, let us love one another." Embrace all souls, both far and near; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love.\*

2. *But the Macedonian charity was active?* It was not sentiment, but deed. It was not principle only, but principles in motion, alive, walking, visiting the sick, afflicted and starving. It said not: "Depart in peace: Be ye warmed, and filled, and clothed," while the mendi-

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\* 1 John iv. 7, 9.



cant departed cold, hungry and naked, but it kindled the fire, and placed the chair, and furnished the wardrobe, and spread the table, and then invoked the blessing upon the guest. It poured not out its whole being in a flood of tears, and then was too exhausted to accomplish more. It mourned not over fictitious objects, and passed by the real as that romantic monster who suffered his mother to starve, and wept over the tale of a dead ass. It saw the actual need, and preferred one practical generosity to a myriad imaginary: ours, brethren, be the same. Vain is it to conceit ourselves possessing true charity, unless the tree bears fruit. Praise of Missions is well, (the subject indeed outruns all approbation,) but if no further active for souls sinking into ruin, ours is the pity of a moving tongue, but motionless hands, while the wretch asking for mercy sinks, though our extended palm might, through God, have brought salvation. "If ye know these things said Jesus to his disciples, then happy," yes, brethren, we may say: thrice happy "are ye, if ye do them."

3. Happy indeed are they, who, like the Church in Macedonia, even *under severe afflictions, still retain and shew a generous spirit.*

Some conceive times of adversity so pressing upon themselves, that if ever there be satisfactory apology for refusing aid, this is the period. Then the man shuts up all the avenues of his soul to general benevolence and Christian purpose, thinking only of himself, mourning over his troubles and need. Poverty is with some the excuse and cares of a household—wants of every kind embitter and sour others. Not such the primitive Christians in Macedon: for, says the Apostle, "*in a great trial of affliction*, the abundance of their joy, and *their deep poverty*, abounded unto the riches of their liberality." They had no common but severe distress—"a great trial of affliction," their penury was not superficial, but "deep," and yet this excessive need found a way and means to distribute generously what they possessed, or could gain for others.

Ours, brethren, be their example. Let not personal afflictions seal the fountain of generosity. Let our own distress only make us to feel more keenly for others. What are our temporal calamities to their spiritual need—lost sheep, wandering without a Shepherd to perpetual ruin? What is our corporeal poverty to the nakedness, and cold, and hunger, and thirst of a soul shut out from God's favor, without revelation's chart and compass, exposed to all the storms and wreck of eternity. According to our ability let us distribute. The mite of the poor widow in God's sight surpassed the rich man's bounty. Estimate your income—see what you can accomplish through yourself and your influence on others. All have influence. Let us use it then to scatter immortal bliss among our race. Have first the desire, and love will find a way to work its purpose. None shall be punished for impossible service. We shall be recompensed according to the good use made of such opportunities as we possess. "Now, therefore," said the Apostle, perform the doing of it, that as there was a readiness to *will*, so there be a performance also *out of that ye have*. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Let the poor then make their hitherto pent up little overflow in liberality, a generosity measured by their income. Let



the rich proportion their bounty to their means, and at all times, even in severe distress, let us be missionary in spirit and conduct.

4. To some, alas ! how unwelcome this advice ? With what reluctance is the hand unclasped, and the slender deposit made ? How distasteful the missionary topic ? What uneasiness and restlessness ? What ignorance of "the luxury of doing good ?" What imputation and falsehood is cast on the words of the dying Redeemer : "It is more blessed to give than to receive." To give is a privilege, but they know it not, feel it not. Charity in the splendor of the most gorgeous wealth they consider troublesome exacting, painful—what then is it in severe and trying poverty ? Instead of being a welcome and joyful theme, the topic too oft, alas ! is buried and trampled upon with a load of opprobrious epithets, and the man pronounced presuming, who dares present it. The subject is a signal for abuse ; no sooner is the door open, and the opportunity given, than with a sarcastic tongue the pleader is called mendicant ; pity is frozen and benumbed ; the icy hand, chills all sensibility for the dying souls of our fellow creatures ; and if the supplicant for Missions is not met with a frown or rigid look, the pittance given is extracted as water from the smitten rock ; and one might imagine from the condescending grace of its bestowal, the alms were for himself instead of heathen souls, for whom Christ died. Not such the Macedonian hearts. To distribute of their goods was a pleasure. "In a great trial of affliction" even, to *desire* their aid, was to confer a kindness ; and the very act of giving, a benefit "bestowed on themselves." For then, says the Apostle, "the abundance of their joy"—their joy in the Holy Ghost, and the favor of God, and the opportunity of aiding their fellow creatures "abounded unto the riches of their liberality."

*Let us, brethren, be happy almoners.* Let the selfish contracted soul retain its possessions for itself. God accepts not the charity of discontented hearts. "He that soweth little, shall reap little ; and he that soweth plenteously, shall reap plenteously :—" "Let every man do" for Missions according "as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver." Yours then be the Christian's charitable temper. Give in the abundance of your joy. Give as Macedonia gave.

5. Observe also another beautiful trait among those Churches—they gave unasked. What a complicated machinery must sometimes be put in motion to produce a liberal Missionary donation ? What letters and appeals from our Secretaries and Board of Missions and Ministers ? What sermons and exhortations, menace and promise, and arguments of a myriad kinds in a thousand lights ? What delicate tact in proposing ? What skill to stir the intellect and move the passions, and gain the man and open his heart ? And after all what little is accomplished ?

Some complain the Missionary subject is too often in the pulpit. There is one method, brethren, by which it can easily be excluded from the land, and without a murmur, or a duty unperformed, we shall henceforth adopt it, if you will pursue the Macedonian example. Instead of the pastor beseeching his people for Christ's sake to aid and bless souls destitute of the means of grace, let the people beseech the minister to accept their ample donations, and means, and services. What said the Apostle Paul of Macedonia's conduct : He describes them thus :—



"They were willing of themselves, praying us with much entreaty that we would receive their gift, and take upon us the fellowship of the ministering to their saints."

Brethren, if all performed their duty as the Macedonians, your ministers would be silent. Behold their noble zeal and forwardness in Christ's cause! Be their conduct yours. Wait not to be asked. Be earnest. Acquaint yourself with your duty, and the state of spiritual need in the world. Anticipate your ministers. Be ready before hand with your bounty, and silence them forever "by praying them" to accept your gifts for the Heathen? And when they know in what straitened circumstances you are, how urgent your poverty and severe your afflictions, and they would dissuade you from your kindness—like Macedonia, beseech them not once, but often; not in cold hypocrisy, but with unfeigned sincerity, "with much entreaty" that they would take upon them the ministering to the Heathen. If you will possess this temper, then we shall indeed rejoice.

6. But such characters are rare. *Few equal Macedon also in the amount bestowed*; for says the Apostle "to their power I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift."

See how a large heart expands beyond its income? Have we this generosity in Missions. As individuals, who among us has outrun their means? What proportion does your charity bear to your income? Have you not forgotten yourself to be God's Trustee, and your property loaned, not given? You are particular in ascertaining its exact estimate, what proportion did you set apart for the service of God? What for aid of Missions in your own State? What for the United States? What for foreign lands? Can you frankly affirm—ye have done what ye could? Nay! Like Macedon after having given the utmost of which God was worthy, have ye sighed that ye had so little and inadequate a return for all his goodness? Have ye been willing beyond your power?" And when to test your sincerity God enlarged your income, have ye shewn in substantial form that you were then not a hypocrite and self-deceiver? Behold a model! Macedon shall confront you in this at God's judgment bar.

7. Brethren, *we would that ye would surpass our hopes, as Macedonia's that of the Apostle*—ye have heard of their charity. *This "they did, not as we hoped"* said the Apostle. St. Paul was overjoyed to find that however high the estimate he had made of their Christian charity, they exceeded it. Their love was warm, their faith more vivid, their good works more abundant than his fondest expectations.

How happy the minister, whose people surpassing his hopes, exceed his wishes. Happy—but why? Because he beholds those fruits of the spirit which are "by Jesus Christ to the praise and glory of God." How strong his hands? What encouragement to his labors?

8. But why this perpetual effort to raise the standard of Christian liberality for Missions? Why the efforts to make it universal in operation? There is one stumbling block in the way. This removed, the rest is comparatively easy. Do we wonder at the secret of Macedonia's charity? *Its foundation was laid in their own conversion and appreciation of the truth as it is in Jesus*; "and this they did, says St. Paul,



not as we hoped, but *first gave their own selves to the Lord, and to us by the will of God.*"

Observe, brethren, first "*they gave their own selves to the Lord.*" A man's heart then must first be surrendered to Christ, if he would possess and shew a divinely generous spirit. Christian love (observe not worldly love—Christian love,) to the bodies and souls of our fellows cannot be expected from aught save real Christians. He that values not the Gospel, cannot be expected to disseminate it? Infidels appreciate it, because subservient to the order and peace of a civil and social system, but the genuine disciple of Christ has experimentally felt its personal value in relation to eternity. He that is unmoved by the incomparable love of Christ, outpouring his precious blood, for the ransom of his individual self, shews by his unbelief and impenitence he values not either Christ's blood or his soul, and surely cannot be expected to appreciate the souls of others.

The love of Christ hath no power over the unbelieving world, and he must first himself possess it, who would open his generous hand, and distributing to Missions sincerely affirm: "The love of Christ constraineth us; because we thus judge if one died for all then were all dead." To the eye of faith all the world is a charnel-house, and Christians the only living men. Looking upon the impenitent, as Ezekiel upon the valley of dry bones, he weeps and cries to his Father above—that the spiritually dead may be revived by the breath of the Divine Spirit, and that in each corpse he may find an eternal companion, brother and co-heir with Christ. The Missionary work then begins in our own heart. Consecrate this to God. Present yourselves, your souls and bodies a living sacrifice, which is your reasonable service, and ye will estimate neither lands, nor houses, nor possessions, nor wife, nor children, nor friends, but "count all things but loss, so that ye may" win Christ, "and be found in Him." To his service we shall then devote our all, and when our duty is clearly ascertained, we shall not shrink from the performance. If then, brethren, ye experimentally appreciate the love of Christ in your own soul, for his sake love those for whom the same precious blood was shed. If ye feel the movements of the gracious spirit upon your own spirit, remember those upon whom his influence has not yet descended. So far as Missions brethren can be forwarded through your instrumentality, "if any man has the mind of Christ," he will look with compassion upon "the multitude scattered abroad as sheep having no Shepherd," and he will emulate in his conduct the Macedonian charity. And if ye first give yourselves to the Lord, like Macedonia ye will then be given unto your ministers, "unto us" by the will of God, both pastor and people in their respective spheres co-workers with God in the noble enterprize of salvation.

IV. How beautiful the picture of primitive zeal portrayed in our text? With what joy then might the Apostle Paul communicate the glad tidings to the Corinthians? Let this model be ours. Let us be a mirror of primitive zeal, a monument, a living active proof of the grace of God. Let our "light so shine before men, that others seeing our good works may glorify our Father which is in Heaven."

Remember how sublime the object of our efforts, how mighty the aid, how wide the arena, and how glorious the result.

Filled with the grace of God at all times, even in our severe afflictions and deep poverty, let us cheerfully distribute to the necessities of the Heathen, generously imparting to the utmost of our ability though unasked, entreating that our services and means may be received. Mourning over the little we can accomplish, and willing beyond our opportunity, let us surpass the hopes of all God's ministers, first giving our whole selves to the service of Jesus, both the pastor and people in delightful harmony, united as one man with one will, working together for the glory of God. Depositing our silver and gold, and extending the Church by our services, let us act as if we felt the eyes of the assembled Universe fastened upon us, and God visibly present, and Jesus showing us the print of the nails in his hand, and the wounds in his side, as if we now saw Him point to the nations in the "land of the shadow of death," and say: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Then shall another Macedon shine forth resplendent in South-Carolina—then shall the pleasing intelligence spread throughout the whole Church, and from one extreme to the other shall the glad tidings re-echo: "Moreover, brethren, we make known to you the grace of God bestowed upon the Church of Macedonia."

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FOR THE GOSPEL MESSENGER.

ON MORE FREQUENT HOLY COMMUNION.

It is presumed that none professing the Christian name, will deny the importance of partaking of the Christian sacrifice, *i. e.* of fulfilling our Saviour's instruction when he said "do this in remembrance of me!" Indeed the danger seems to be rather the other way, and it is feared that some venture to partake, rather because it is an external evidence of fidelity, than because they desire its life-giving energy within.

To these I say nothing here, my straightforward address is to the hearts and consciences of the faithful. And without circumlocution, I would ask, how it is that Christians in these days are able to sustain their spiritual existence upon one thirtieth part of the food that was necessary for those who lived in the days, when, if ever, that food may be supposed to have been imparted in all its virtue and efficacy. There are two alternatives, either of which leaves the communicant of the present day, condemned in his practice; either, the body and blood of Christ once taken, have done the entire work, and forever united us with our master, in indissoluble bonds, in which case it should never be resorted to again;—or, the spiritual energy which they impart, and the spiritual life which they sustain, are dispensed and supported in a manner analogous to the action of material food upon the human frame, in which case, it seems evident, that our present practice is but little better than starvation, or at most a meagre provision for a sickly and feeble vitality. Let us now examine whether facts substantiate our charges. What are the evidences of vitality in the Christian? Faith. The faith even of reprobates in primitive times was sufficient to work miracles. The faith of the devoutest Christians in these days is but a faltering timid hope, that perhaps God will fulfil his promise and provide for



them. You will hear the position deliberately assumed, and calmly assented to, that many of the simplest teachings in the sermon on the mount, are to be understood in a figurative sense. You hear a great deal about prudence, little about leaving all,—much about giving no offence, little about obedience at every hazard.

Love—the primitive Christians had all things common, Christians in these days cannot agree together, because they are afraid to trust each other in temporal matters; one is usurping, the other is on the defensive, both are uncharitable.

If one Christian originates a good thought or plan, or sets on foot a good enterprise, he can get but few to second him, because some are suspicious, some differ from him in other matters, and some are envious of his success.

You will find Christians more favorable to the worldly who agree with and flatter them, than to their brethren who tell them the truth—thus much for love to one another, for love to their Master. Where in the assemblies of Christians do you hear that blessed name? Where do you find the heart ready to leap in ecstasy when it is mentioned? Where do you find a glad response when you speak of it? Could you say of any assembly of professed Christians, they are talking of their absent friend and Master:—they are imparting life, and warmth, and animation to each other, viz: comparing their conversations with him, by telling what he has done for their souls, how he has come to one shewing his wounded hands and feet—to another, unknown, yet making the heart burn—to another, with Moses and Elias, with face like lightning, and raiment white as snow—to another, in his daily occupations, or blessing his meal, or multiplying his draught of fishes, or calling him from the receipt of custom: Alas! the cry now-a-days, is more like this—

Lord! My God! I long to know,  
Oft it causes anxious thought;  
Do I love thee, Lord or no!  
Am I thine, or am I not?

Again. The self-denial of modern Christians is a mockery of the term when compared with ancient devotion. You hear Christians and Christian Ministers in these days talking of self-sacrifice and martyrdom, as if they had been led to expect flowers and fruits strewing their path to Heaven; and, dying to self, in order to live to Christ, seems to be assented to rather because it is found in the Bible, than because it is either theoretically or experimentally understood; now all this is said in no spirit of upbraiding or censure, but in illustration of the fact asserted in the outset. It is needless to go on, as I am only giving illustrations, and these will suffice.

Turn to the remedy. If life is ebbing from starvation, enough of wholesome and nutritious food must be administered. What is the Christians food? The bread which came down from heaven, and which has been given for the life of the world,\* Ministers of Christ! it is committed to you—dispense it, dispense it, freely ye have received, freely

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\* Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

give. There is not a single reason for withholding, which does not supply a two-fold argument for imparting. If there are two souls in your congregations hungering and thirsting for the bread of life, how can you answer it to your consciences to deny them?

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FOR THE GOSPEL MESSENGER.

ON BAPTISM.

All regularly baptised persons, have entered the Christian Church; but all regularly baptised persons, are not actual communicants. Regularly baptised persons, who do not partake of the Lord's Supper, are mere nominal Christians, after thirteen years of age. Before that period, children are not old enough to commune: they ought then to be confirmed, and afterwards partake of the Lord's Supper. When a person begins to commune, that does not put him into the Church. Baptism is the door of the Church, and the Lord's Supper is one of the privileges of the Church. No more is required of a person to qualify him to receive the Lord's Supper in a proper manner, than is required of a person to say the Lord's Prayer in a proper manner. *God is a spirit, and they that worship him, must worship in spirit and in truth.*

Baptism in the Christian Church, is a custom derived from the Jews; they baptised their children, which is typical of our baptism. The Jews had a rite of Confirmation, which took place with a male child at thirteen years of age; which was typical of Christian Confirmation. And the Paschal Lamb, was typical of the Lord's Supper, or at least, the *cup of blessing* used by the Jews, immediately after the Paschal Supper, was a type of it.

SENEX.

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NOTICES OF NEW PUBLICATIONS.

*The Devout Churchman's Companion; or, a Faithful Guide in Prayer, Meditation, and the Reception of the Holy Eucharist: containing a new and convenient arrangement of Bishop Wilson's Sacra Privata and Introduction to the Lord's Supper; together with the Collects and Psalms, classified according to their subjects. Edited by Rev. W. H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.*—"I will pray with the spirit, and I will pray with the understanding also." 1 Corinthians xiv. 15. Philadelphia, 1844.—Whatever characteristic title may be given to the present age, no one will call it devotional, though they might call it preaching. The religious taste is all in the line of hearing, not of praying. In the 16th century, in good old Bishop Wilson's time, his *Sacra Privata* was not considered too much extended. But "the times" call for short prayers and short meditations, and if they are accommodated so discreetly as by our present author, we say, Amen. The pockets too are smaller now, and Mr. O's. 18mo. is more convenient than the duodecimo form of the original. Bishop Wilson's prayers for morning, noon and evening, have been divided by the American Editor, so that each day of the week has a portion of them. And he retains the suggestion, that the pious soul should approach the throne,



as we read David did at morning, and at noon, and at evening. This excellent book, (and for devotion, it stands next to our Book of Common Prayer, in common however with Bishop Andrews', which wh should wish to see also brought to more notice, and into general use,) will thus have its circulation extended, and we trust its daily use also. Let it be put into the hands of our young people before, or at their Confirmation, and let their parents and sponsors set them the example of a daily use of it. This addition to their daily prayers and meditations cannot but, under the grace of God, profit them. And the turning aside at noon day thus to think upon, and to look up to God, will not be less edifying, than the morning and evening devotion.

Bishop Wilson on the Lord's Supper has been much circulated in this Diocese by our Tract Societies and by our Clergy, and we are glad to observe that it is reprinted by Mr. O. with his useful subdivisions. There are family prayers, private prayers, and after the Sacrament also an index to the Collects and Psalms, to enable each person to select such as suit his condition and feelings, in short, this is a complete devotional book, and it would not be easy to find a better and more convenient vade mecum. Why should not the Christian always carry with him some such book? The men of the world have their memorandum book. What ought we to *remember*, if not him who died for us, and his words!

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*Nelson's Fasts and Festivals.*—This almost unrivalled work is much improved in the American Edition by Bishop Hobart, for he made a new arrangement, and added to it devotions for family and private use. The first chapter on "the Evidences of Christianity, and the second "on the nature of the Church," are the condensation of large volumes. Every Churchman ought to study this book.

We are informed by the Utica Gospel Messenger, that "at a meeting of the Society for Promoting Christian Knowledge, held in the month of April last, the Tract Committee presented a long and interesting report upon the doings of the Society throughout the whole course of its existence, from its first foundation in 1698, in relation to the preparation and publication of tracts. Among a great number of interesting facts connected with the proceedings of the Society, we find it stated that the "Companion for the Festivals and Fasts of the Church, by Robert Nelson, Esq.," having been carefully examined, was presented in its *twenty-first edition*, and ordered for distribution in 1760. The numerous editions which have issued since, both in Europe, and in this country, must afford strong proof of the excellence of this work in the estimation of Churchmen. The *ninth American edition* has been issued from the press of Messrs. Stanford and Swords, New-York. No book of the kind can be circulated with more advantage than this, and especially for the edification of the young, and the information of those not familiar with the principles and usages of the Church. For distinct intelligence and excellent aids to piety, it should have a constant place in the family and closet."

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*Catholic Church in England and America; Three Lectures.* 1. *The Church of England and America Apostolic and Catholic.* 2. *The causes of the English Reformation.* 3. *Its Character and Results.* By John

*D. Ogilby, D.D., (St. Mark's Church Bowery,)*—*Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.* D. Appleton, & Co., 1844.—It gives us much pleasure (says the Church Chronicle,) to be able to commend this work, (a copy of which has just been received,) both for its manner and matter. The style is manly, vigorous, and often eloquent, and the facts important. The following extract from the author's preface explains his views on an important topic.

"No man can deny that our *Church* is both "Protestant" and "Episcopal;" whatever may be alleged, truly or falsely, against individual *Churchmen*. The fact is manifest to the eyes of all men and the most competent witnesses attest it. Rome allows that we are "Protestant," and Sectarians that we are "Episcopal;" nay each in turn casts these attributes in our teeth as a reproach. But neither Romanist nor Sectarian recognizes our Apostolicity and Catholicity. Hence the necessity of insisting upon and vindicating our claim. For, if we cannot maintain it, neither our Protestantism; nor our Episcopalianism will the least avail us: for in that case, the definition of our own creeds excludes us from the fellowship of Christ. Most important is it, then, that we should both assert and defend, especially against Rome, the true character and lawful inheritance of our Spiritual Mother, lest through ignorance of her claims upon their love and allegiance, some of her own children be tempted to stray from her fold; and lest, in the search beginning to be made by the wanderers in Sectarian by-roads for the "old paths," may mistake the name of Catholic and Apostolic for the *substance*, and enter the wrong door of Christ's temple, through our omission to inscribe the titles "Catholic and Apostolic" over the portals of his Holy sanctuary.

The Utica Gospel Messenger, after commending the work makes this extract:—"Our Church," says he, "is regarded as a new Church by the opposing classes of what is called 'the Christian community.' The members of the Roman communion charge newness upon us as a crime; and contemptuously ask *us*, in common with others who bear the Protestant name, 'where was your Church before Luther?' Could Rome sustain the charge, we must needs plead 'guilty.' That she does not, and cannot, we shall in due order strive to show. The various Protestant communities or sects, one and all, regard our Church, at least so far forth as she differs from that of Rome, as a new Church, sharing in a degree in their own peculiar grace of novelty. As we deny the charge, so we decline the compliment. And to Romanist and Sectarian both, we promptly say,—prove our Church a new Church, and we will confess it to be no Church. For as we know of only 'one Lord, one Faith, one Baptism,' so we know only of 'one Body'—(Eph. iv. 3, 5,) the Church, the same Church from that first hour when the gracious promise went forth in Eden, 'the seed of the woman shall bruise the serpents head to that final hour when He, thus darkly foreshown, 'shall gloriously triumph over man's 'last enemy,' and put down all his foes:—the same Church, though under different dispensations, whether before the flood, when Abel, and Enoch, and Noah walked with God in the faint light of that first promise;—or after, when God 'spoke in diverse manners unto the Fathers by the Prophets,' and set before the chosen people types, 'and shadows of good things to come,' or again, 'in these



last days,' when he hath 'spoken unto us by His Son,' who vouchsafed to send, even as the Father sent him, His chosen messengers and ministers, to proclaim to all mankind the glorious truths, that angels stoop to ponder and to impart to dying souls the means of grace, to desponding hearts the hope of glory, through the riches of His grace, who poured out his own most precious blood to ransom, cleanse, and save us. No! my brethren, the Church hath been one in Christ from the beginning; all new Churches are no Churches."

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**SELECTIONS.**

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**BISHOP OF CONNECTICUT'S ADDRESS—EXTRACT FROM IT.**

As to the imputation of any tendency to Romanism in our Church, we regard the suggestion as one of those oft repeated calumnies, which is as often revived by prejudice, but believed only by the ignorant. We can hold no closer connexion with that corrupt communion, till she corrects her errors, abandons her superstitions, and renounces her absurd pretensions to supremacy and infallibility. I firmly believe that most of the controversies, which now disturb our repose, originate in misapprehension, and are little more than "disputes about words;" and that the residue are connected with the metaphysical subtleties which have sprung out of the teachings of Calvin, and relate chiefly to the means of renovating grace, and other points on which neither party has deviated essentially from the integrity of Christian doctrine. Nothing is wanting but a little time for calm reflection, a more candid view of controverted topics, and the exercise of true Christian charity, to restore the Church to that place and union which has so long marked her onward course.

As to those combined attacks, by which we have for some time been assailed from without, I have but few remarks to offer. They have been characterized by a bigotry unsuited to a land of equal rights and religious toleration; by a malignity and violence uncongenial to the spirit of the Gospel; and by a want of Christian courtesy, and Christian candor, which indicate a low state of religious feeling in the quarters from which they come. But let us not return railing for railing. We have not so learned Christ. The cause of truth and righteousness can gain nothing by unhallowed recriminations. It can ultimately lose nothing by the mere appeals to popular prejudice and ignorance which are arrayed against it. While, then, we are ever ready to give a reason, of the hope that is in us, let us do it with meekness and fear. Let us be ever ready to defend the faith once delivered to the saints; but let us join the combats with none but the Christians armour; and confide the result to the Great Shepherd and Bishop of souls. He has pledged himself to be with his ministers of Apostolic Succession to the end of the world. He has declared that the gates of hell shall not prevail against his Church. We will trust in his promise.

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## BISHOP OF RHODE ISLAND'S ADDRESS—EXTRACT FROM IT.

It affords me pleasure to observe that the expediency of establishing a *Diocesan School* has more than once been presented to the view of the Convention as a subject worthy of deliberation and inquiry. The views presented in relation to this matter in the last two reports of the Convocation, must commend themselves to the acceptance of all. As there can be but one opinion among Christian people about the importance of having intellectual education conducted upon Christian principles—so there can be but one opinion among Churchmen, as to the desirableness of having their children trained under influences which will be likely to confirm them in an intelligent and unalterable attachment to the doctrines and institutions of our holy communion. While a well regulated Diocesan School would afford the members of the Church the means of having their children thoroughly trained in academical studies without endangering their religious principles or moral habits, it would give us the great additional advantage of having our beneficiary students, who are looking forward to the ministry—disciplined under our own eye during the most dangerous period of their preparatory course: and we might also hope that, by God's blessing upon the means of grace employed in such an institution, many, who would otherwise be lost to the Church, might be called by the Holy Spirit to serve at her altars. I know that some fearful instances of the pecuniary embarrassment and total failure of such projects may be held up as warnings against an enterprise like this. But I know also that, in other instances, as in the Dioceses of Virginia and Maryland, where prudence and economy have been wisely permitted to control the incipient measures, the effort has been crowned with such success, as to invite us to an imitation of the example.

In these 'troublesome times,' when the Church is so fiercely assailed by misrepresentation and calumny from without—and alas! too much agitated by disquietude and controversy within; we of this Diocese have reason to bless God, that, through His mercy, we are permitted to feel how good it is for 'men to be of one mind in a house:' 'how sweet and pleasant it is for brethren to dwell together in eternity.'

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DUTY OF CHURCHMEN IN AMERICA.

God placed us here. For what? As men to colonize it, as a Church to Christianize it. Here, then, is our missionary station, and till we have in such a measure done our work as to have some means to spare, or at least to be able to say, that a part of our labor will be more productive elsewhere, can we quit it without the crime of desertion? Is our field too narrow for us? We have one missionary in Texas, and how many have we among the Indians? And our home field, is it not a vast and growing one? The means of living in this new world are abundant beyond measure; population, therefore, increases with great rapidity, and the desire of gain, or of improving its condition in matters of worldly concern, carries it away to the forest and prairie, far off from 'the sound of the Church-going bell.' What is the condition of this



new part of our country? It has an abundance of religious teachers, but what are they? It is the enterprising and ardent generally, who leave the old, to encounter the hardships and reap the harvests of the new country. Their life has no repose. It is mixed up of privations and expedients, of labor and of hope. Their religious teachers have, as I suppose, very many of them much the spirit of adventure, and become adventurers in religion. Without much learning, though very possibly graduated, they are easily imposed upon by specious inventions, and they sow the seed of their strange doctrines broad-cast in a soil prepared to receive it. How fertile have we not found our new territory to be in new doctrines and new measures! Among a people who have dared every thing, and whose utmost daring in temporal matters has so often appeared to be justified by the result, daring in religion, if founded on some specious theory, seems to be only a higher faith. Hence the success of enthusiasts; of bold innovators, nay, speculators in religion,—for there has been speculation in building up Churches, as well as in amassing fortunes; and the end is apt to be much the same in both. Fancied millionaires of yesterday, to-day cannot pay their shoe bills; and where some would fain have persuaded us, that converts were multiplying beyond all former experience, so that the millenium seemed actually rushing upon the astonished world, behold in a short time rampant wickedness and infidelity.

I suppose the religious character of the great West to be strangely checkered. There is piety, ardent and steadfast. There is profession, intermittent, like their diseases, now furiously hot, now cold. There is a boldness in speculating on the truths of Christianity, and boldness in rejecting them altogether. Liberty has reached its utmost limits: as in other things, so in religion, and liberty of conscience means the right of choosing our religion among the thousand sects, all considered *prima facie*, equally authorized, shaping it interiorly and exteriorly as we like, or having none.

Such is the "great West" in matters of religion, such it is in every thing. Society is, as it were, dissolved and crystalizing anew. According to the character of the solvent, and the management of the process, the operation may tend to its greater purity, or its greater impurity. Its elements are endued with a high degree of activity and force, and the process of forming it anew, now going on before our eyes, will result in incalculable benefit or incalculable mischief to our country, and to the world. If the West, with all its freshness of spirit and energy, can be enlisted in the cause of the pure and unadulterated Gospel, who does not see that it will bring a vast accession of force to the hosts of God in their foreign warfare; if, on the other hand, it becomes the prey of every foul heresy, and finally, for this is the end of heresy, of infidelity, who does not see, that we may ere long be driven to the exertion of our whole force to maintain the doctrines and discipline of the Gospel even among ourselves. It really looks to me, sir, as if in throwing so much of our force into foreign missions, under the present circumstances of the Church, we were not only, as I have before said, deserting the special work to which God has appointed us, but exhibiting the folly of undertaking an offensive foreign warfare, before we had gathered our forces, or settled the affairs of our own spiritual common-

wealth. Should a nation commit such folly, its overthrow would be certain.

What should we think, sir, if our missionaries in Africa should forget the visible population around them in the excess of their anxiety for the poor Pagans of China, or the Mahometans of Persia, and even expending a good part of their means, in sending them aid? Should we not say to them, pray for the 'world,' but expend your sympathies upon those among whom God has appointed you to work, and use the means which he has put into your hands, when you can use them without waste?—*Churchman*.

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From the Church Intelligencer.

TO THE LAY MEMBERS OF THE CHURCH OF ENGLAND.

*My Friends*,—Your next censure is of those "who reject the doctrine of justification by faith alone:" but what is this doctrine thus rejected? that of the Church? No. Her's, as you justly quote, but not justly interpret, is, that "We are justified only *for* [*propter*," on account of—as the cause,] "the merits of the Lord *by*" [*per*," conditionally on—through the instrumentality of] "faith;" and that, by the way, not such a mere vague belief as that of your last proposition, but faith in the one certain abstract scheme of Divine Revelation, and a life, as well as mind of discipleship; "and not *for*" [*propter*," on account of—as a cause,] "our own works and deservings." And who then rejects this? Yourselves. Our faith is not, according to St. Paul, Rom. ch. 4, imputed, that is, reckoned unto us, for righteousness: our faith, accompanied by a practical discipleship, as explained by St. James, ch. 2; but by an unscriptural and human decree of yours, Christ's own righteousness transferred to us instead; and therefore say you, we are justified by that same faith, which is thus not imputed to us at all! Well, indeed, may any one reject so confused and self-contradictory a scheme as this, at variance not with Scripture only, but with common reasoning and consistency.\* Your next censure is of those that deny the necessity of future, and maintain the existence of past, regeneration in ungodly persons once baptized. "In my baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven \* \* \* for being by nature born in sin, and the children of wrath, we are hereby made the children of grace," says the catechism. For 1,500 years, an infant was ever thus considered as regenerated in his acceptance by God on baptism; and to bid him be regenerated again, because having fallen away instead of leading the rest of his spiritual life according to this beginning, he needs renewal, having quenched and rejected the Holy Spirit, he needs His return, would have been deemed as reasonable as to bid a corporally sick man not recover his health, and renew his failing life, but go and be born afresh. But the doctrine was unsuited to Calvin's theory, that every baptized child should claim to believe in a Holy Ghost "who sanctifies him and all the" rest of the "elect people of God," *i. e.* offered the first earnest

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\* Compare the Latin article ii. *Tantum propter meritum*, &c., and see *Bosanquet on Romans*, ch. 4, and Appendix and chap. 5, v. 1, note.



of his grace on that child's adoption into God's family, through God's own appointed mean—baptism, and still continues holding out those offers; this were, indeed, destruction to the fond fancies of partial and exclusive election. But, as it could not be controverted, the only remaining course must be to alter the meaning of the pregnant word in question—regeneration; make it signify that thorough change of the heart from worldliness to love of God, from sin to piety, so often, alas, needed in after years, by such as have fallen from this their former high estate, and so escape the anti predestinarian conclusion. But then really, my friends, though your own teachers may so have misled you, though they may thus have changed the sense of the form itself to fit a loophole for the entrance of their own dogmas, not so has our Church. Her words, as plain and positive as the wit of man could devise, have again and again declared, that infants *are* regenerated in their baptism, prayed that they then might be; and, the rite accomplished, thanked that they therein were so plain and positive indeed, that even your own Simeon (Works, vol. ii. p. 259,) is compelled to admit the fact. True, then, as it is, that while in an "ungodly" state a man is in "an unpardoned one," yea, and "unjustified," again, and "exposed to the wrath of God," just as a rebellious son is as regards his earthly parent, and so, if yet unchanged, "must perish,"—false, most false is it, that therefore he has never been made a son at all; never obtained blessings which he has chosen as far as he could, to forfeit; or is not in a thousand times more fearful condition as an apostate, than he would have been had he never been received: because having done "despite unto the Spirit of Grace wherewith he had been sanctified," "having tasted the heavenly gift, and been made partaker of the Holy Ghost," he has fallen away, and "drawn back unto perdition," if so remaining faithless and unrepentant. On this head, let me recommend to your notice the able treatises of the present Bishop of Bangor, *Bethel on Regeneration*; and of Down and Connor, *Mant's Bampton Lectures*.—Meanwhile believe as before, yours,

E. B., NOT A TRACTARIAN.

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FOR THE GOSPEL MESSENGER.

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*Published by Request of the Committee.*

CIRCULAR

FROM THE SOCIETY FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN S. C., TO THE REV. CLERGY AND THE VESTRIES, OF THE SEVERAL PROTESTANT EPISCOPAL CHURCHES IN SOUTH-CAROLINA.

*Extract from the Minutes of the Annual Meeting held on Wednesday, the 18th October, 1843, viz:*

"Resolved, That the Standing Committee address a Circular to the Clergy of our Church, throughout the State, requesting them to bring to the notice of their respective Congregations, in such way as they

"shall deem proper, the history and objects of this Society, with its  
 "claims upon their attention and patronage; inviting all whom God  
 "hath sufficiently prospered, to become Members, and thus unite with  
 "us, in the good work of providing for the Relief of the Widows and  
 "Orphans of the deceased Clergy."

—  
 Charleston, June 1st, 1844.

*To the Rev. the Clergy and the Vestries of the several Protestant  
 Episcopal Churches in South-Carolina:*

GENTLEMEN,—The Standing Committee take pleasure in communicating the foregoing resolution; in compliance with which, they respectfully solicit your aid, in extending a knowledge of the Society, and in promoting a just estimate of its claims upon the members of our Church.

Our *Rules*, and the "*Historical Account*" prefixed to them, with which you are no doubt acquainted, will recall the general considerations connected with the subject. Referring you to these documents, we beg leave to advert to a few matters, in aid or illustration of the views they will suggest.

Our Society, it will be seen, was established by Clergymen; and for nine years consisted of Clergymen only. It commenced with *eleven* members, who in 1762, associated under a title substantially the same, as that which it now bears. It was *then* in the nature of a Society *for mutual help*, the subjects being *each other's* families; and grew out of their personal knowledge of the deep distress, and the serious disabilities to which the widows and orphans of their deceased brethren had been subject. They knew also, that the evil was to be referred, not to temporary, but to permanent causes. The Minister of the Gospel is, by the elevation and the claims of his office, precluded from most of the occupations which are open to others. He has, therefore, little or no opportunity of laying up for future necessities. Very few of the profession can expect to receive from it more than a support. Hence, scanty means are ordinarily the inheritance of the Clergyman's family. We may well conceive, that with a condition and prospect like this, anxieties will mingle freely and unbidden with the purest piety, and the holiest trust.

It was therefore natural, that a position so common and so painful, should first have been felt by the Clergy themselves; but impossible that considerations so affecting, should not interest and influence others. The effort of the Clergy to provide relief for the widows and orphans of themselves and their brethren, was seen to be inadequate to its object; and an anxious desire was felt by others to unite with them in the enterprise. One Layman applied and was admitted at the annual meeting of 1771. His example was promptly followed by many; and "*the Clergy Society*" as it was familiarly called, became the *Foster Child* of the Laity, and grew and strengthened under their attachment and care. In this measure of a past generation, we have a practical recognition of the duty and the privilege of extending the apostolic precept that "*they who preach the Gospel, shall live by the Gospel,*" to the widows and orphans of those, who having preached it, have gone to their account; a practical admonition, that as the ministry is "not the



letter, but of the spirit," so the precept is to be obeyed "in the spirit, not in the letter."

The office thus assumed by the Laity of 1771, and transmitted to others in succession, now rests upon us. The continued success of the undertaking depends upon a continuance of the favor it has enjoyed. The means are now, as they always have been, chiefly with the Laity; and by them, more especially the Committee (ourselves all laymen,) desire that its claims should be understood.

In accordance with the original design of the Society, whilst due attention has been given to the relief of present necessities, *a reservation of funds to form a capital*, has always been an object of prominent attention—and such it ought to continue; for the object is one of special importance.

For some purposes of charity, annual contributions and collections are sufficient. But without a permanent investment, the ends we have in view could not be accomplished. Other plans would be too precarious and irregular to meet the exigencies and relieve the anxieties of that double bereavement, which forms in every case the basis of our action—the loss of the family head—and the sudden cessation of the family income. A fund is consequently indispensable, and experience has shown *that our investment ought to be a large one, with a tendency to increase*. It now amounts to about \$60,000—the gradual work of many years of great interest in the object, and of great faithfulness and economy in the management of our finances. It will be called a large sum, and is so; but considered in reference to the probable demands upon us, it ought to be larger. Thus far, we have been able to add to it annually. But the calls upon us, are not only considerable, but are progressive in number and amount; gradually lessening the surplus of income, and authorising apprehension, that without timely effort, perhaps even with it, encroachments may be made upon our capital.

Our annuities during ten years preceding 1837, varied from \$975 to \$1,900. In 1838, they reached \$2,500, and the present year they amount \$3,950.

Our appropriations being for families, embracing persons of various ages, a large proportion of them must be continued through a course of years; and consequently new cases are to a considerable extent *additional calls*. The number of our clerical members is thirty-four. The greater part of them may be presumed to live wholly or chiefly upon salaries, and in the uncertainty of life, and the certainty of death, we know not how soon it may please Divine Providence to make their widows and orphans our care.

But whatever is the prospect of the extension of our Church, we are to look for a corresponding extension of the relief we are to afford. Our sphere of operations must enlarge with the Church. From "*A Comparative view of the increase of the Protestant Episcopal Church in the United States*," recently published, it appears, that upwards of one-third of the whole number of her communicants in this Diocese, were added in the nine years between 1832 and 1841, and the Journals of the Convention of 1844, shew an increase since that time. It appears also, that in the year 1814, we had *fifteen* Clergymen, in 1820, twenty-six Clergymen, in 1829, thirty-five Clergymen, whilst the Journals of the



last Convention, make the present number *fifty*. Among the last, however, are the names of seven who have removed to other States—making the number of resident ministers at present forty-three. These facts indicate to the friends of the Society, the probable need of increasing means. We desire that all our ministers should entitle their families to the aid we provide. We regret that there are any whose names are not enrolled on our list. And when cases of relief occur, our Society would be prepared to meet them; and who would have it unprepared to meet them promptly and adequately?

Considering too, who are the subjects of our care, the aid afforded ought not to be measured by a strict necessity. The relation of the minister's family to society, partakes in character of that in which the minister himself stood—a high relation, bespeaking for them a respectable position, and for his children a liberal education.

But were our capital equal to the demands to be anticipated, there are other reasons why its tendency should be to increase. There is no absolute security against the deterioration and loss of means. The experience of late years, has shown how soon capital may fall in value by a reduction of the income it produces; and how unexpectedly it may be lost. Whilst we bear in common with the community, the depreciation of stocks of all kinds, our Society has sustained a loss by the failure of the Bank of the United States of \$14,000, if we rate our certificates at par, and upwards of \$17,000 if we rate them at the sum they must have cost, and at which they actually stood in our statements.

Such are some of the considerations which appear to us to commend the early design and constant aim of our Society, to provide a fund commensurate with the probable demand upon it. The review affords much to encourage, and much to make us watchful and provident.

Our Society must look beyond the present to the future. Its scope embraces both. It has become not only an important, but an essential element in the social relations of our Church. It has been for eighty-two years "visiting the fatherless and widows in their affliction;" and is justly regarded as a valuable, though an indirect auxiliary in the advancement of religion. Who can tell how far this Society has encouraged the laboring servant of Christ? To what extent it has divided with him his cares and anxieties? And in what degree it has nerved him, under his trials, for his Master's work!

That the expressive title of our Society is a true index of its value, is seen and felt by all who attend its meetings. But there is reason to apprehend, that its practical usefulness is not sufficiently understood by others.

According to the Journals of the last Convention, the number of white families in our Church in this State, is 1595. Out of these, our Society numbers in all 181 members, of whom 34 are Clergymen—leaving the number of Lay-members only 147. Of these last, 135 are resident in Charleston, either the whole or a part of the year; there being only *twelve Lay-members* who reside permanently out of Charleston. Our friends at a distance have their attention, we presume, seldom called to the subject, and then only in casual notices, which leave unsupplied the train of associations which belong to the details of good in which it is engaged. To this cause only, can we attribute the disproportion between



the city and country members. Cities are, indeed, every where the nurseries of organized charity, from the facility with which meetings are held in them, opinions exchanged, arrangements matured, and sympathy of feeling rendered active and efficient. But charity, itself, has no such limit. A rational charity will indeed require, that the end and the way should be manifest; but these being seen, the duty follows, and all should unite in swelling the tide of good by the influence of their names, and the aid of their means.

The Society though located in Charleston, embraces in its view *the whole State*. All the Clergy of the Protestant Episcopal Church within the State, may secure its benefits by becoming members. And the probability is, that its aid will always be extended in larger proportion to the families of Clergymen in the country, than to those of the Charleston Clergy, on account of their relative numbers. The present annuitants belong to nine families, of which three are the families of City Clergymen, receiving among them \$1,100; and six, the families of Country Clergymen, receiving among them \$2,850. Of the thirty-four Clergymen now associated with us, thirty-one are employed in pastoral duties, of whom nine are connected with Churches in Charleston, and twenty-two with Churches in other parts of the State. And as our Church extends in the interior, the disproportion in the probable necessity of relief, will be likely to increase.

The Standing Committee have thus endeavored to perform the duty assigned them. The resolution we communicate, was suggested by the desire, that the whole subject should be understood and considered by the members of our Church, generally, in order that the common good, which the Society contemplates, be made a common interest. We trust, it will be received in the spirit in which it was adopted.

By the terms of the resolution, the Committee were to address the Clergy only. Their position, however, is felt to be a delicate one. A copy of this Circular will therefore be addressed also, to the Chairman of the several Vestries, who are respectfully and earnestly requested, to co-operate with their Ministers, in the object thus submitted to both.

We are with Christian regard, your obedient servants, Charles Alston, *President*; Daniel Ravenel, *Vice-President*; James R. Pringle, *Treasurer*; William C. Bee, *Secretary*; Henry Deas, Charles Fraser, James H. Ladson, James Rose, James Jervey, J. H. Tucker, William B. Pringle, I. M. Campbell, William Read, *Standing Committee*.

*Section 1st.—Rule II.*

Any person of good moral character may be admitted a Member of this Society. Applications for admission, must be by letter, directed to the President and Members, which letter is to be read at the Anniversary meeting, (*third Wednesday in October*,) when the candidate for admission shall be balloted for; and if there appear a majority of votes in his favor, he shall be declared duly elected. Annual contribution \$10—in advance.

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“If our intelligent merchants, eloquent lawyers, and learned physicians would commit to memory and teach their children *the Catechism*, there would be but little strife and division among us.”

FOR THE GOSPEL MESSENGER.

## PROGRESSIVE HOLINESS.

"Our whole conduct of life should be a continued pressing on to reach a point of excellence, which, the farther we proceed, proceeds also in advance farther into the regions of purity."—*Rectory of Valehead.*

Among the most impressive and beautiful portions of Holy Scripture are those in which spiritual things are illustrated by comparisons derived from the natural world. As an instance take that passage of the Book of Proverbs, (iv. 18)—"the path of the just is as the shining light that shineth more and more unto the perfect day." Here the advancement of a "just," or justified person in the way of righteousness, is compared to the manner in which the sun rises upon the earth. His "path is said to be as the shining light," whose rays, at first few and feeble, were insufficient to dispel the darkness of night; and now, increasing in number and brightness partially illumine the hill-sides and valleys; and now shed over all the earth, the effulgent glory of "the perfect day."

The path or progress of the just through this state of darkness and discipline, is like that of the rising sun, *gradual*: At first it but faintly gleams on the darkness of night, and then shines more and more continually, until it is fully risen.

The Christian life, according to this figure, has a *beginning*, must be *progressive*, and *terminates* only with one's probationary being.

According to the Scriptures and the Church, the Christian life begins when one is regenerated—or "born again of water and of the Holy Ghost," in the Sacrament of Baptism. For he is thereby taken from the evil of Adam's posterity, and grafted into the good vine Christ Jesus. And as a member of the good vine, "he receives according to his capacities, and necessities, and willingness, nourishment and life." In holy baptism a new principle of life, even a germ of the quickening spirit is imparted to the initiated, enabling them, from the first, to act differently from those who have never, through the laver of regeneration been admitted to the fellowship and privileges of the Church. Indeed, from childhood onward through life, the baptised are under most solemn vows as soldiers—cross-bearers in the Christian host.

And if those to whom the Church has committed the oversight of them, train them up, from the beginning in the nurture and admonition of the Lord; teach them not only by good precept, but by good example, the necessity of "dying from sin, and rising again unto righteousness." Of "continually mortifying all their evil and corrupt affections, and daily proceeding in all virtue and godliness of living." If parents and sponsors do these things, with the oft-repeated supplication for the blessing of God upon their labors, doubtless their efforts will not be in vain. The Holy Spirit is pledged to assist them in their pious and necessary work; and it is ever His desire, as it is His office, to co-operate with them in their rightly directed efforts to check the first risings of sinful desire in the heart, early inspire it with the fear and love of God, preserve it from dangerous contact with surrounding wickedness, and keep its baptismal robes "unspotted from the world." It is the will of God, which the system of the Church is admirably fitted to accomplish, that the seeds of knowledge and piety, early planted



in the yet unoccupied soil of the infant mind, and nurtured by the dews of Divine Grace, superinduced by pious precept and example, frequent communions, fastings and prayer, should spring and grow up to the exclusion of every root of sin and bitterness. It is the earnest desire of God and his Church, that the grace imparted in holy baptism, which is as the twilight of the Christian life in the soul, should be improved and augmented with increasing years, and *gradually* purify the heart and life, even as by the rising of the sun, darkness is gradually dispersed by the light.

But most unfortunately for the Church, and the world which she was sent to instruct and save, many even of her members are inattentive to her counsel with respect to the training up of the young. And consequently few comparatively of the "children of Christ," grow in grace gradually "as they grow in age." Few advance step by step in Christian knowledge and piety from the morning to the evening of their days. Is not the time of seed-sowing, in very many instances, sadly misimproved? Are not briars and thorns permitted to grow up and multiply year after year, until the soil of the heart is rendered well nigh incapable of bringing forth good fruit! And ought such a mode of culture, if culture it may be called, though sadly prevalent, and even popular without the pale of the Church, to be admitted within it? Is not the method recommended by her in unison with Scripture, and the natural order of things? The injunction of the wise man is, "train up a child in the way he should go." And he assuredly would be thought an unwise or foolish husbandman who, neglecting to sow and plant in the spring-time, and to weed and dress his fields in summer, should expect to reap and gather into his barns in autumn.

But to find the beginning of the Christian life, in the present popular sense of the phrase, we must leave behind the season of infant innocence, and go forward to that of partial or full maturity; to that time in one's life when he is led by one means or another to see "the exceeding sinfulness of sin," and to repent of it, and purpose to lead a new life. Now, in the instance of one baptised in infancy, this is not the *beginning*, but a *renewal* only of the Christian life. That life *began* at the Font, and may not *begin* again. Though, of course, in order to secure the Christian reward, it must be *renewed* by frequent repentance, and sustained and perfected by the faithful use of every means of grace.

In the case of unbaptised adults, (of whom alas! there are many in these our days,) the Christian life does, indeed, *begin* when they are "born again" in baptism, "of water and of the Spirit." But it by no means *ends* there. Not a few endanger their peace of mind, if nothing more, by expecting, according to a popular fancy, the *fulness* of gospel light and assurance at the very outset. Such do not duly consider that in the way of righteousness there must be a *continual progression*. That they must be content to proceed from strength to strength. That, to obtain the crown, a *battle* must be *fought*—a *race run* which terminates only with life. That "the path of the just is" indeed "as the shining light, that shineth *more and more* unto the perfect day." X.

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Dissent: Its stay and cement is *Calvinism*.

From the "True Catholic."

ON PRIVATE JUDGMENT.

But as to the impossibility of a man, at this day, finding out for himself the whole system of Christian faith, let every one refer it to himself. Let him ask himself, would he, by his unassisted exertions, have traced out, in the sacred volume, all the doctrines of the Nicene creed? How many persons now living, does any one suppose, could answer in the affirmative? What proportion does the number of such persons bear, to the number of those who, now that those doctrines have been brought to their minds by the direct or indirect teaching of the Church, perceive that "they are most thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture?" It is one thing to judge of evidence produced, and another, and far more difficult, to seek for it before it is produced. But it is objected, that this doctrine clashes with the right of private judgment. What is the right of private judgment?—is it a right to interpret the Scriptures after the fancy of the individual, or to interpret according to the truth? What is the origin of the right? People, who, nevertheless, insist on confining Christian doctrine to the letter of Scripture, talk of private judgment as a *Christian* right. Where is it granted in the Scriptures? The private right of judgment in religious matters, is no more than the application to such matters, of the right which every man naturally possesses, of judging for himself in all matters; especially those, in which he is so interested as to be obliged to act. The right of private judgment, is the same in astronomy as in religion. But does any man think himself entitled to decide astronomical questions, without the aid of those who have gone before him. Most men, in the exercise of their unassisted private judgment, would decide, that the sun moves round the earth; yet all men of any pretensions to knowledge, believe the contrary; some of them upon mathematical demonstrations, which the rest cannot understand. Yet these last believe it upon the authority of the others. Why? Because their private judgments tell them that they are not masters of the question, and that the other class are. Do they surrender the right of private judgment? No, they exercise it in choosing a guide, by which it is to be aided and informed. Cannot a man's private judgment be convinced that the Church is an authorised guide? If it be, does that amount to a surrender of private judgment? The illustration we have used, is taken from a science not practical; let us now take another of a more practical character. We are inquiring into a question of constitutional law; nobody doubts our right of private judgment. We make up our mind; but we are then told that the Supreme Court have decided against our opinion. We look at the decision, and are convinced that we were wrong; is our right of private judgment interfered with, because our hasty opinion gives way to information derived from a tribunal authorised by law, and competent by knowledge, to settle the question? If we should say, it is all very well for the Court to say so, but we have a right of private judgment, and we are of a different way of thinking; we should be truly told we were very conceited; if we acted out our opinion, we should get a yet severer lesson. Let us express the same ideas in the eloquent language of a recent Eu-



ropean writer. "All that the true idea of a Church proposes, is an authorised and probable guide. This is wholly distinct from the Popish infallibility. The Church of England holds individual freedom in things spiritual, to be an essential attribute of man's true nature, and an essential condition of the right reception of the Gospel; and testifies to that sentiment in the most emphatic mode, by encouraging the fullest communication of the Scriptures to the people. Yet it is perfectly possible, that the best use of such freedom may often be thus exemplified, when a man, having prayed for light from God, and having striven to live in the spirit of his prayer; and yet, finding his own opinion upon a point of doctrine opposite to that of the universal, undivided Church, recognises the answer to his prayer, and the guide to his mind, in the declarations of the Church, rather than in his own single, and, perhaps, recent impressions upon the subject; not thus surrendering his own liberty of judgment, but using it, in order to weigh and compare the probabilities of his or the Church's correctness, respectively, and acting faithfully on the result." \* \* *Faith (not opinion) is settled.*—No unanimous decision can now be hoped for, upon any question, since the Church is broken into different communions, not holding communion,—either for sufficient or insufficient reasons,—with each other. One of these pretends to be the Catholic Church, without being so; makes decisions concerning the faith, without allowing deliberation to the Church diffused, and excommunicates all who will not receive her additions to the Nicene creed. It is, then, impossible, at this day, to obtain a new decision of the Catholic Church diffused. What inference are we to draw from this fact. That *all questions of the faith* are settled; just as we infer from the fact that revelation has ceased, that the canonical Scriptures contain all things necessary to salvation. If there remain any controversy of faith undecided by the Church, which may require decision hereafter, the great Head of the Church will, in His Providence, prepare a way for its decision, when it arises, by restoring the Unity of the Church in the ancient and stricter sense of the words. In the mean time, let us adhere, with love, to our own branch of the Church; which delivers the ancient creeds as the exponents of her faith, her own articles of her *opinions*, and her liturgy of her devotion. Here we have, or may have gratified, the wish of a wise man of ancient days; "in fundamentals, unity; in other things, liberty; in all, charity."

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### POETRY.

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From the Southern Churchman.

#### THE "OLD CHURCH BELL."

Hark! hark! it is the "old church bell"—  
Those sounds I dearly love—  
It's soft, melodious voice foretells,  
Of endless peace above.

How often in my childhood's days,  
I've listened to that bell;  
It taught my youthful feet, the ways  
I loved to tread so well:

Long years ! long years ! around have roll'd,  
 And cares have come apace ;  
 Since first I heard that old bell toll'd,  
 From out that holy place.

E'en now when'er I hear that sound,  
 Come merrily o'er the lea,  
 It seems as if relief I've found,  
 From earthly misery.

It has a sweet a joyful sound—  
 Like music of the spheres—  
 It makes my rebel heart rebound,  
 From earth to heavenly cares.

When on my dying bed, this world,  
 And all its gay allusions fade :  
 When at my heart, the dull, cold hand  
 Of death, to still its throbs is laid ;

Then let me hear once more again,  
 That old bell's merry sound ;  
 And I shall deem that I'm in heaven,  
 On Christ's own holy ground.

Alexandria.

C. F. J.

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## RELIGIOUS INTELLIGENCE.

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*Monthly Missionary Lecture at St. Stephen's Chapel.*—That for July, was by the Assistant-Minister of St. Michael's, and it occurring on the 4th, (the Anniversary of American Independence,) the Lecturer interestingly and usefully *contrasted* the feelings and the conduct of the Christian and the irreligious man in relation to his country's welfare, and to the welcome each gives to the return of this day identified with his patriotism. We hope the excellent and appropriate discourse will soon appear in our pages. The amount collected was \$23.

*Journal of the Bishop of the Diocese—Extracts from it.*—April 28th, 3d Sunday after Easter, at Aiken, officiated in the full services A. M. and P. M., and after Sermon in the evening, Catechised the children.

29th, at the Church, near the Wateree, Richland District, I read "Evening Prayer," Baptised a young man, administered Confirmation to him, and 13 servants of the Mr. Clarkson's, also delivered an Address. The services here were made specially interesting by the far more than ordinary reverence of the blacks who chiefly composed the congregation ; by the devout demeanor of the Confirmed, all of whom except one were servants—and in particular, by the chanting "with the spirit, and the understanding also," of those anthems which are almost universally read in such of our Churches as have no organ. These blacks had been very carefully and perseveringly taught to chant by the Reverend gentleman (travelling for health,) and his lady, who have been passing a few months in this neighborhood, and their success in this good work is another evidence that our liturgy is indeed "Common Prayer;" adapted to "all sorts and conditions of men"—that even they who cannot read, may in comparatively a short time be taught to



make every response, and sing every chant—not excepting the whole Psalter.

April 30th, at the plantation of Mr. J. Clarkson, I heard the children recite the Church Catechism, and also heard their worthy Master examine them in a Catechism (intended to be introductory to *that* of the Church) which he prepared and had printed. One of the larger children was then called on to act the Catechist, using from memory the questions of the Catechisms he had learned, and the other children giving the answers. I had the additional and it may be added, unexpected satisfaction of hearing these little children between the ages of 7 and 11, chant with feeling and intelligence every one of the chants in our "Morning and Evening Prayer." This exercise they appeared especially to delight in. Their excellent teacher (the lady who has been sojourning here,) would name the chant as "Te Deum, or Benedictus," or "Cantate," or "Deus Miseratur," &c., would ask, what does that mean, and the proper reply being given, they would proceed to raise their voices in music alike grateful to the heart and the ear. All this remarkable proficiency is the result of about three months teaching repeated daily for about one hour.

May 1st, Festival of St. Philip and St. James, at Stateburg, "Morning Prayer and Ante-Communion by the Rector, I preached in reference to the Saints commemorated.

2d, same parish, at the house of the Rector, officiated at the marriage of his daughter.

3d, at the plantation of Mr. William Clarkson, Wateree, read "Evening Prayer," and administered Holy Baptism to 7 infants of his servants, and made a short Address.

5th, 4th Sunday after Easter, at St. Stephen's Chapel, Charleston, by request of the minister, I examined the children of the Sunday School in the "Church Catechism," as explained by Rev. Mr. Bevans, and heard him do the same. There were present a large number of children, both white and colored, connected with the Sunday Schools of this Chapel.

12th, 5th Sunday after Easter, at the same Chapel, read "Morning Prayer," and Ante-Communion, and preached.

28th, Tuesday in Whitsun-week, at the Anniversary meeting of the Protestant Episcopal Female Bible, Prayer-book and Tract Society, I presided.

June 2d, Trinity Sunday, at St. Michael's, after "Evening Prayer" by the Rector, I preached.

6th, at St. Stephen's Chapel, at the monthly Missionary meeting, I read "Evening Prayer," and Lectured on 1 Cor. xiii.

12th, at Winnsboro', a Candidate for Deacon's Orders had his first examination, two Presbyters (Messrs. Shand and Obear) assisting.

13th, same Candidate had his second examination *in part*. At St. John's Church, read "Morning Prayer" and administered the Holy Communion. In the afternoon, I preached and Catechised the children.

16th, 2d Sunday after Trinity, made a visit to the recently organised flock called "Immanuel Church," at Landsford, in Chester District, and in the meeting house erected by general contribution, (there is a subscription to build a Church for this flock, but it is not yet commenced,) I preached, Confirmed 19 persons, and administered the Holy

Communion, "Morning Prayer" and the Ante-Communion having been read by the Missionary, Rev. R. D. Shindler. The congregation at least 300 persons, more than filled the house, for some had to remain outside. They were attentive, and evidently interested in what they saw and heard. Most of them came to worship on horseback, and after an interval of about an hour, many accompanied the ministers to a school house 3 miles off, where it had been appointed to hold "Evening Prayer." It was conducted by the Missionary, and I made an address to those who had made a profession of religion, in particular the Confirmed in the morning. I also Catechised one boy—others will attend on a future opportunity. The prospect for sustaining our Church here is encouraging. The Missionary has large congregations at four places in this district, and a fifth in York district. About 50 Prayer-books have been distributed, and 50 are ordered. Some are purchased and others given. The colored people who attend are much fewer in number than the whites, but they appeared not less interested in the worship and instruction, and some of them used the Prayer-book.

May 17th, at Chesterville, in the Court House, at 5 P. M., "Evening Prayer" was read by the Missionary, and I preached. About 100 persons were present, many of them young, from the male and female schools in this village. On this occasion of my first visit to Chester district, it is the dictate of gratitude to state that the like kind hospitality which has been extended to the servant of the Church, in parishes where our ministrations have been held for years, was here experienced, and that a desire to have the means of grace, and satisfaction in participating in them, was manifested in a more than ordinary degree.

19th, at Winnsboro', after "Morning Prayer" and the Ante-Communion, read by R. D. Shindler, I preached. Same place and day, I read "Evening Prayer," and Rev. Mr. Shindler preached.

21st, the sacred rite of Confirmation was administered to a sick person, a male member of St. John's, Hampstead.

27th, at Christ Church Parish, in the Chapel, (Mount Pleasant,) read "Evening Prayer" and preached.

30th, 4th Sunday after Trinity, at St. Peter's, Charleston, read "Evening Prayer" and preached.

July 2d, at the school founded by our Convention, I attended, conducted the devotions, and assisted in the examination, (this being the 5th semi-annual examination of the school,) also attended the quarterly meeting of the School Committee.

3d, a Candidate for Holy Orders had his first examination, 4 Presbyters assisting me.

13th, Saturday, at Beaufort, after "Morning Prayer" by the Rector, I preached on Confirmation. Same day, at St. Helenaville, after "Evening Prayer" by the Rector, I preached on Confirmation. The Chapel in which Divine Service was held is convenient, unadorned, yet neat, and designated by an appropriate cupola, and it was built and finished *principally* by the hands of the worthy Rector himself, as was also his study apartment. The Apostle Paul tells us his hands ministered unto his "necessities, and to them that were with him," surely where circumstances are peculiar, the pastor should exercise his skill and industry for "the house of God, and for the offices thereof."



July 14th, sixth Sunday after Trinity, at St. Helena's Church, on the Island, I Confirmed 2 persons, made an Address, and administered the Holy Communion. Same day, at Beaufort, Confirmed 20 persons, and made an Address to the Confirmed, and to the servants present. At night, in Sunday school room, preached to the blacks.

15th, Monday, at Beaufort, after "Morning Prayer," I preached.

17th, a Candidate for Deacon's Orders had his first examination, five Presbyters assisting.

19th, at John's Island, Church at the Rocks, after "Evening Prayer" by the Rector, I preached.

20th, same place, after "Morning Prayer" by the Rector, I preached and Confirmed 4 persons.

21st, seventh Sunday after Trinity, at Edingsville, Edisto Island, I preached, Confirmed 27 persons, made an Address to them, and Catechised the children.

24th, a Candidate for Deacon's Orders had his second examination, two Presbyters assisting.

25th, the same had his third examination, four Presbyters assisting.

28th, eighth Sunday after Trinity, at a *special* ordination, Clement L. Johnson, an Alumnus of our (General) Theological Seminary, was admitted to the order of Deacons, being presented by the Rev. Dr. Hanckel.

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*General Theological Seminary.*—The annual examination of the students took place, for three successive days, during the last week in June, in the presence of a Committee appointed by the Board of Trustees. That Committee, in their report, after a favorable opinion of the proficiency manifested by the students, state that the whole tone of the questions put by the professors, and of the answers of the students, indicated an entire conformity of sentiment and opinion, with the standards of the Protestant Episcopal Church.—*Southern Churchman.*

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*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The "Spirit of Missions" *extra* for June, contains a very interesting and ample "Journal of a tour to the Indian Territory" in the spring of 1844, by the worthy Secretary of the Domestic department. There is appended a Map of our country as it was held by nine tribes of Indians, before the Europeans ousted them, also a brief account of those nine tribes; of the state of the existing Indians, now inhabiting the "Indian Territory," and of a truly pious and benevolent project to plant among them a Church in its integrity. Let every Christian, Patriot, and Philanthropist, read, consider and pray over this valuable document.

In the number for July and August, are important facts, it was *Resolved* that the Committee (3 Bishops,) to correspond with the Church of England in reference to China be continued—and that the Missionaries to Mesopotamia both go thither, and not one of them remain at Constantinople, as he desired. There are two Missionary Bishops, and eighty-seven Domestic Missionaries; the estimated expenses of the Domestic department for next year are \$43,000—the expenditures of the past year \$29,000; in Africa, worshippers at one place 275, at another 150;

at Sunday School 40 children; at Athens, 650 scholars; for China has been pledged \$6,000 for Missionaries, and \$3,000 for schools; in Texas, a Church was consecrated and 53 persons confirmed. The "Spirit of Missions" has nearly supported itself last year—the North Western Missionary Bishop reports 7 candidates for orders. Bishop Polk in his report, remarks—"In the very nature of things, the command (to preach to *every* creature,) can be obeyed by us as a Church only in part, and the only duty left us is to consider what portions of 'all the world' God's providence indicates as those to which our Mission extends."

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*Alabama.*—The 13th Annual Convention of this Diocese was held May 2d-4th—present, 6 of the Clergy, and 22 Lay-Delegates representing 9 congregations. The Rev. N. H. Cobbs, D. D., of Ohio, was unanimously elected Bishop, and for his support the congregations were assessed to the amount of \$1,750. In the following remark from the Pastor at Montgomery, we have no doubt reference is had to an estimable lady formerly of South-Carolina. "Its (Sunday School) organization was greatly facilitated by the zeal and energy of a lady, who has since been removed from the Church on earth, and to whose memory he, who had hoped much from her pious example, and her self-denying labors, would now pay mournful tribute. God has called her to her glorious reward." The Minister (Rev. J. J. Scott,) at Livingston states: "'Evening Prayer' being ended and a psalm sung, I have proceeded to instruct the children of the parish, according to the requisition of the first rubric at the end of the Catechism, and on the alternate Sunday evening I have proceeded likewise to the instruction of the servants of my parishioners, and others who have attended, under the character of the poor of Christ's flock. On both these occasions, while I have adhered strictly to the letter of the Catechism, I have made use of it also as a basis for remarks on Christian doctrines and practices for the benefit of all who attend on our services, but more especially for that of parents, sponsors, and the owners of servants."

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*Diocese of Delaware.*—The 54th Annual Convention was held May 29th and 30th—present, the Bishop, 5 of the Clergy, and 16 Lay-Delegates. In his address the Bishop said in reference to the Rev. S. W. Presstman, (who formerly resided in South-Carolina,) "it would be, I feel, quite superfluous for me to dwell at length upon the character of our departed yoke-fellow, as might be proper among those who knew him not. You have had abundant opportunity to appreciate his generous spirit, his warm attachment to the Church, and unfeigned solicitude for its welfare, and his uniform kindness and courtesy of deportment. The interests of this Diocese lay nearer to no heart than his, and I am persuaded that his bereaved family, as well as the parish wherein he ministered, have received the fullest sympathy under their heavy affliction from every Churchman within the limits of our State." May this good advice be generally followed. "That which becomes all who love the Church, at such a season, is real and deep humiliation before God, the casting down of the pride and self-confidence that have been too much indulged, the ceasing from vain boastings and self-commendation, the cultivation of a spirit of charity and kindness both towards brethren



whom we think in error, and towards those who 'say all manner of evil against us falsely,' and more especially, earnest, persevering, trusting prayer to our Heavenly King, that the light of His countenance may shine upon us, and that He may grant us the priceless blessings of '*truth and peace.*' In view of the approaching and highly important session of the General Convention, what reason is there for supplication to Him 'who walketh among the golden candlesticks,' for His effectual succor, that His heritage be not put to confusion, but mercifully preserved, and built up in faith, and unity, and godly love." One of the Canons on lay-discipline has as follows:—"Communicants neglecting the Holy Communion, or the public worship of the Church for the space of six months, without a reason satisfactory to their parochial minister, or leading inconsistent and immoral lives, may, after admonition, be suspended by the minister from the Communion; and if, within a reasonable time there is no satisfactory proof given of reformation, their names shall be removed from the Parochial Register of Communicants; and they shall be considered as repelled, and notified thereof."

*North Carolina.*—The 28th Annual Convention of this Diocese was opened May 22d—present, the Bishop, 11 of the Clergy, and 30 Lay-Delegates, representing 14 parishes. There are 28 Clergymen, 9 of whom are Missionaries, and 5 Candidates for Holy Orders.

The Committee on the state of the Church say: "After a careful survey of the State of the Church, and of the means which may make it proper, desire to express their deliberate approval of the plan of a Missionary settlement in the West, recommended to this Convention by the Bishop."

In his address the Bishop said: "The plan, which, after full inquiry and mature consideration, I regard as the only feasible one for a sure and adequate, though gradual supply of spiritual privileges to this needy people, is the following: land in that neighborhood is good and cheap. For two hundred dollars at the most, a farm could be procured with sufficient 'clearing' to support a Missionary establishment equal in extent to the demands of the surrounding country. Add to this two hundred more, and the farm could be properly 'stocked' and supplied with the buildings needful for immediate use. For the inconsiderable sum then of \$400, a Missionary establishment might be placed upon a permanent footing, which would secure a comfortable home, and in a short time maintenance to a number of Missionaries adequate to the supply of spiritual food to the now famishing, yea perishing thousands which cluster around the mountains of Ashe, Yancey, and a part of Burke Counties. And let us consider the advantages of having our Missionary operations in that quarter concentrated in such an establishment. 1. For cheapness, it would certainly have the advantage of all other methods. 2. And also for securing permanent ministerial services—as the Missionaries would enjoy the comforts of a home, of society, and of mutual counsel and fellowship. Besides, it would furnish the most effectual means of ensuring and fixing the attachment of this people to the Church. It would give to our operations an aspect of force, and stability, and earnestness, which is incalculably important in an appeal to the uninstructed mind. And moreover, such a plan, would

silence, in a good degree, opposition, and prevent interference from the jealousy of the surrounding sects. On every account, therefore, a plan such as I suggest, commends itself to your favor and active co-operation. And now, in conclusion, I appeal to you as Stewards—as having in trust the power of the holy Church in this Diocese—as destined soon to stand with the needy before the judgment-seat of Christ; and I ask you in the name of God, in Christ's behalf I ask you, will you suffer so fair, so inviting an opportunity for saving souls, to pass unimproved for the want of so small a sum."

The Bishop also stated of the General Theological Seminary: "The examination and exercises were generally gratifying, tending to evince the soundness, ability, and fidelity of the Theological Professors, and the diligence and success of the students." \* \* "The salutary effects of the baptismal training of our children and youth—every day more faithfully attended to—are becoming discernible and heart-cheering in almost every parish. Children begin to realize their high relation to the Church, as 'members of Christ, children of God, and inheritors of the Kingdom;'—to realize the blessing granted them at baptism, of a 'death unto sin and a new birth unto righteousness;'—to realize the awful aggravation of his doom who slights baptismal vows and resists baptismal grace. While parents and sponsors begin, in some degree, to show a returning consciousness of their immense duty and fearful responsibility, as guardians for God and the Church of the children committed to them at baptism. One drawback, however, to our complete success here, demands our attention. It is that experienced in an inconsiderate selection of sponsors. In the Church in England, sponsors are, in all cases I believe, required by Canon to be communicants. In this country, we have no law upon the subject; and hence our Clergy have neither Canonical guidance nor protection in their efforts to save the Church from the evil of an insufficient sponsorial guardianship. Still, in the absence of Canon, the Clergy may do much, by faithfully instructing the people in the true nature and ends of the sponsorial office, and by earnest expostulation and warning against the consequences of treating it as a light thing. The Church has a right to expect that her Clergy will take care that she has adequate security for the nurture and protection of her baptised children.

(To be continued.)

*Remarkable Misprint.*—In the Book of Common Prayer, in the commission of the Bishop to the Deacon instead of "teach," it should be "preach"—see the standard copy. This error is in the octavo edition, published by the "N. Y. Bible and Common Prayer-book Society," a copy of which was given by that Society to each of the Bishops at the General Convention 1841.

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CALENDAR FOR AUGUST.

- |                                    |                                   |
|------------------------------------|-----------------------------------|
| 4. Ninth Sunday after Trinity.     | 24. St. Bartholomew.              |
| 11. Tenth Sunday after Trinity.    | 25. Twelfth Sunday after Trinity. |
| 18. Eleventh Sunday after Trinity. |                                   |



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